A

SERMON

OF

The Unpardonable Sin

AGAINST THE

Holy Ghost:

OR,

The SIN unto DEATH.

Wherein is declared, A Plain Description of it, &c.

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Heb. X. XXVI. *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.*

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MVSEVM BRITANNICVM

Unpardonable Sin againſt the Holy Ghoſt.

1 John V. part of Verſe xvi. *There is a ſin unto death.*

THIS ſin which St. *John* calls here *the ſin unto death*, is the unpardonable ſin againſt the Holy Ghoſt, deſcribed by our Bleſſed Saviour, *Matth.* 12. 32. That whoſoever commits it hath no forgiveneſs, neither in this world, nor in the world to come; for, *All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto men: And he that ſpeaketh a word againſt the Son, it ſhall be forgiven him; but whoſoever ſpeaks againſt the Holy Ghoſt, ſhall never be forgiven, neither in this world, nor in the world to come.* This ſin againſt the Holy Ghoſt, is that ſin which St. *John* calls here *the ſin unto death:* Not becauſe that ſin deſerves death, for ſo does all ſin deſerve death, both temporal and eternal; for, *The wages of ſin* (even all) *is death*, Rom. 6. But this ſin againſt the Holy Ghoſt is called, *The ſin unto death*; becauſe it binds a man over to eternal death, without any poſſibility of recovery. Now ſome there are, that go on from one degree of ſin to another, they heighten and aggravate their ſins more and more, until they are brought to that height at laſt, as to commit that ſin, for which there is no forgiveneſs.

There is no man ſince the fall, that can live

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without ſin, for all are ſinners; but yet there are degrees of ſin; ſome ſins in their own nature are ſmall, others are more great and hainous. Many ſins there are that are great, yet pardonable, and one ſin there is unpardonable, and whoſoever commits that one ſin, ſhall have no forgiveneſs, but muſt for ever bear the weight and puniſhment, both of that and all of his other ſins. There is ſuch a ſin as St. *John* ſpeaks of here in my Text, that is, *a ſin unto death.*

And now I come to the Explication of the words; from whence I ſhall raiſe this point of Doctrine:

Doct. *That amongſt other ſins committed by fallen mankind, there is only one ſin that is* a ſin unto death, *and whoſoever committeth that, he hath no forgiveneſs, neither in this world, nor in the world to come.*

Now for my further proceeding on the ſubject, I ſhall lay open to you,

Firſt, What *the ſin unto death is.*

Secondly, That all other ſins, how great and hainous ſoever, may be forgiven.

Thirdly, That this ſin alone ſhall never be forgiven

Fourthly, The reaſon why that ſin alone is unpardonable: And then,

Laſtly, I ſhall conclude all with a few words of Application.

I ſhall begin firſt with the diſcription of this unpardonable ſin; where I ſhall endeavour to make as plain a diſcription of it as poſſible I can; and in doing of it, I ſhall *Firſt*, ſhew you Negatively what is not this ſin. *Secondly*, I ſhall ſhew you Poſitively what it is.

Firſt, I ſhall ſhew you Negatively, what is not this ſin unto death, or in what degree a man may ſin, and yet not commit that unpardonable ſin againſt the Holy Ghoſt.

Firſt, It is not every quenching of the motion of the Spirit that is that ſin; this true, when the

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Holy Ghoſt comes with a ſtill voice, and knocks at the doors of ſinners hearts for entrance, he often comes and ſtrives with them, and ſecretly wooes and beſeeches them to leave their ſins, and be converted; yet they quench and ſtifle all his motions, and bare up their hearts againſt him, and will not be obedient to his Heavenly calls; now ſuch ſin grievouſly againſt the Holy Gholy: But yet this alone is not the unpardonable ſin againſt the Holy Ghoſt; for many who have ſtood it out a long time, and have often quenched and grieved the Holy Spirit, yet at laſt they have been wrought upon unto ſincere Converſion.

Secondly, A man may commit many hainous and crying ſins, and yet not be guilty of the unpardonable ſin againſt the Holy Ghoſt. A man may be an idolator, a whoremonger, a fornicator, a murderer, and work witch-craft, and ſin with a very high and, nay, he may live in all manner of filthineſs and lewdneſs, and yet not be under the guilt of the unpardonable ſin againſt the Holy Ghoſt. Thus we read, 2 *Chron.* 33. that *Manaſſes* ſinned with a very high hand; he was an idolator, an inchanter, and worked whitch-craft, and dealt with familiar ſpirits, and wrought much evil in the ſight of the Lord. And *Mary Magdalen* had even devils caſt out of her, *Luke* 8. 2. and yet both were pardoned.

Thirdly, A man may ſin preſumptuouſly againſt great light and knowledge, and yet not commit this *ſin unto death*: for *Peter* when he denyed Chriſt, he did it againſt great knowledge of Chriſt; he knew Chriſt to be his Lord and Saviour, he was one of Chriſt's beloved diſciples, and for all that, how ſtrongly he denyed Chriſt, and that with an oath too; and yet for all that, Chriſt looked upon him with a merciful eye, and he repented, and was forgiven.

Fourthly, It is not every malicious ſin that is the unpardonable ſin againſt the Holy Ghoſt; for Saint

Paul

Paul certainly had great malice in his heart, when he went on so furiously to persecute the church of God; and yet he was converted, and became a preacher of the Gospel of Christ, which before he persecuted.

Fifthly and asstly, It is not final unbelief, nor final impenitence, that is the unpardonable sin against the Holy Ghost, though some be of opinion, that it is, because that sin is unpardonable; and Christ himself hath said *Matthew* 12. 31. *That all manner of sin and blasphemy shall be forgiven unto man, except it be the sin against the Holy Ghost.* But you are to take the words of our Saviour in their true sence and meaning; it is all manner of sin and blasphemy committed within the compass of a man's life, that shall be forgiven, except the sin against the Holy Ghost; for the sin of final impenitency, and final unbelief, is not compleated until the very moment of a man's death, and then you all know, that there is no repentance, and consequently no pardon after death, for Christ saith, *He that sins against the Holy Ghost, hath no forgiveness, neither in this world, nor in the world to come.* Now why should Christ say *in this world*, if there be no space to be forgiven in this world? but a man may commit the unpardonable sin against the Holy Ghost, even many years before his death. Besides, there are many thousands that dye in impenitency and unbelief, and are damned, and yet never committed the unpardonable sin against the Holy Ghost. Thus have I shewed you negatively what is not this unpardonable sin, none of these sins in particular is that sin.

Secondly, I come now to shew you positively what this *sin unto death* is and wherein this unpardonable sin against the Holy Ghost doth consist. Now there are several opinions in the world about it, some hold one thing, some another; but I have not time nor room I to dispute concerning others opinions about it; but I will endeavour, through God's help, to lead you the plain

plain sight of it, by the light of the Holy Scripture:

Now in the first place you must know, that there are two sorts of people that cannot commit this unpardonable sin: *First*, The true believers cannot commit it, though many times, for their tryal, God suffers them to fall foully into many grievous sins; yet they bring rooted into Christ, they are upheld by free grace and mercy, that they cannot fall into this unpardonable sin. *Secondly*, The grosly ignorant cannot commit it, because it is a sin against great light and knowledge. Indeed, the greatest part of the world shall be damned; yet amongst that greatest part, there is but few of them that can commit that unpardonable sin against the Holy Ghost.

Some have both light and grace, these shall not commit the unpardonable sin. Again, some have neither light nor grace these cannot commit it. But there are some again that have light and no grace; these are they that are liable to commit the unpardonable sin against the Holy Ghost. Now there must be two ingredients to make up this unpardonable sin; that is, light in the head, and malice in the heart, without these two the sin against the Holy Ghost cannot be committed. For to sin against great light and knowledge, is not that sin alone; nor yet to sin ignorantly out of that malice, is not that sin; but they must joyn both together to make up this unpardonable sin: This we see plain by the example of Saint *Peter* and Saint *Paul*; *Peter* he denied Christ, and forswore himself too, and that grievously against great light and knowledge; for he knew Christ to be the only begotten Son of God, and he knew God in him; he was one of Christ's disciples, and one of his beloved disciples too; he was taught of Christ, and had experimental knowledge of his love and favour, and yet he wickedly with an oath denyed him. Now if *Peter* had done this out of malice and spight,

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then he had committed that *sin unto death*, for which there is no forgiveneſs: but *Peter* had no malice in his heart all this while, even at that time when he denyed Chriſt, as you may ſee *Matth.* 29. when Chriſt told him, *Before the cock crow thou ſhalt deny me thrice.* He anſwered, *If I ſhould dye with thee, I will not deny thee.* And then denying him through infirmity and weakneſs of the fleſh, when he had conſidered what he had done, *he went out and wept bitterly*, v. 75. And *Paul* he had great malice and ſpight againſt the ways and people of God, as you may ſee, *Acts* 9. 1. *Paul breath'd out threatnings and ſlaughter againſt the diſciples of the Lord, and deſired of them letters to Damaſcus, to the ſynagogues, that if he found any of his way, wether men or women, that he ſhould bring them bound to Jeruſalem.* Now here was great rage and malice in *Saul*, againſt the ways and people of God; but doing it ignorantly, he at laſt hearing of a voice, *ſaying, Saul, Saul, why perſecuteſt thou me?* and receiving of a light from heaven, that it was Jeſus that he perſecuted, he was pricked at the heart, and trembling and aſtoniſhed, *ſaid, Lord, what wilt thou have me to do?* Now by theſe two places of ſcripture, you may plainly ſee that *Peter* ſinned againſt great light, and *Paul* out of great malice, yet none of them both committed the unpardonable ſin againſt the Holy Ghoſt. But whenſ ever light and malice meet together in one man, then there is the ſin againſt the Holy Ghoſt. Now as all other ſins, ſo this ſin againſt the Holy Ghoſt may be committed in thought, word or action.

Firſt, In thought; that is, when a wicked man, againſt his clear light and knowledge, doth but conceive a malicious thought or purpoſe towards perſecuting the Goſpel of Chriſt, or of the ſaints of Chriſt, to hinder the work of the Holy Ghoſt in them.

This ſin, is to be thought, was the ſin of the

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loſt angels, for which cauſe they were loſt without all hopes of pardon. Now ſome diſpute whether their ſin was a ſin of he thought; but I ſay, with all likelihood it was; for the angels being only ſpirits without bodies and ſo have no uſe of bodily tongues, it could not be committed in word, nor yet could they commit it in action, becauſe they were caſt out of heaven before they could bring it into practice, therefore it muſt be a ſin of the holy Ghoſt.

Now their ſin was this, their adoration being in the higheſt heavens, next under God himſelf, they had exceeding great light and knowledge, they had more knowledge than all the men in the world ever had, and were happy above all other creatures; but when not being contented with this eſtate, they thought to be as high as God himſelf; therefore maliciouſly ſought to make war againſt the Son of God, and put him out of his throne, for which cauſe they were immediately thruſt out of heaven, never more to ſee the face of mercy; and thus from the beginning they have been counted malicious and revengful, a raging beaſt, and a roaring lyon; thus their ſin being of the ſame nature with the ſin againſt the Holy Ghoſt, they were excluded all hopes of pardon.

But the ſin of our firſt parents was not the unpardonable ſin againſt the Holy Ghoſt, is clear, for tho' they ſinned againſt great light, yet they obeyed, and complied with the will of God, even when the tempter came, until at laſt they were inticed and overcome; but they did not fall maliciouſly, and ſo were not excluded a poſſibility of mercy.

Secondly, This ſin may be committed in word too; that is when a man ſpeaks blaſphemouſly and maliciouſly of Chriſt and his holy way; this was the ſin of the ſcribes and phariſes, *Mark* 3. 22. *There were certain ſcribes came and ſaid, This fellow hath Belzebub, and caſteth out devils by the prince of the devils.* Here is

ith Chriſt to them, 28. 29. *Verily I ſay unto you, a ins ſhall be forgiven unto the ſons of men, and blaſphemed herewith ſoever they ſhall blaſpheme; but whoſoever ſhall laſpheme againſt the Holy Ghoſt, hath never forgiveneſs, t is in danger of eternal damnation.*

Now the reaſon of this ſpeech of our bleſſed Savi-ur, is ſhewed in *verſe* 20. becauſe they ſaid, *He hath an nclean ſpirit*; which plainly ſhews, that theſe ſcribes ad ſpoken blaſphemy againſt the Holy Ghoſt. Theſe cribes were great learned men, they could know no ther, but that Chriſt was the Son of God, and they knew that he caſt out devils by the Spirit of God, nd yet they out of ſpite to Chriſt, maliciouſly and laſpemouſly ſaid, *That he caſt out devils by Beelzebub he chief of devils.* Thus theſe ſcribes committed the npardonable ſin againſt the Holy Ghoſt, and that in a word.

Thirdly, This ſin may be committed in action too, that is, when a man being once throughly enlightned and entered upon a holy courſe of life, and taſted the comforts of God's Spirit, and had ſome fore-taſte of the joys of heaven, and not only makes profeſſion of the Goſpel, but teaches it to others; he at laſt takes a diſlike of theſe holy courſes, and thro' ſpite and malice, utterly forſakes, oppoſes and perſecutes thoſe good ways of God, which he before profeſt and taught. But to ſum up this point: This unpardonable ſin againſt the Holy Ghoſt, is fully deſcribed by the apoſtle to the *Hebrews*, Chap. 10. 26, 27, 28. *For if we ſin wilfully after we have received the knowledge of the truth; there remaineth no more ſacrifice for ſin, but a fearful looking for of judgment, and fiery indignation; how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was ſanctifi'd, an unholy thing, and have done deſpite to the Spirit of Grace.* Likewiſe, *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe who were*

once enlightned, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away to renew them again to repentance seeing they crucifie a fresh to themselves the Son of God, and put him to open shame.

Now the sin against the Holy Ghost is briefly this; It is a wilful and malicious opposing of the known truth, joyned with final apostacy.

I shall a little explain these words, and then proceed.

First, This *sin unto death* is an opposing sin; now to oppose a thing, is to contradict it, or gain-say it; when a man says a thing is so, and so, he denies it, and says it is not so; when a man says a thing must be done, he says again, it must not, nor shall not be done; such an opposition is in the heart of him that commits this unpardonable sin; but a man may be an opposing man, and yet cannot commit this sin; therefore,

Secondly, It is the truth that he must oppose; that is, he must utterly oppose an reject Christ, who said, *I am the truth*, Joh. 14. 6. He opposeth all his threatnings, and will not believe his promises, and counts him to be a seducer of the people, and counts the blood of the covenant to be any unholy thing; nay, he also opposes the spirit of Christ, who is the spirit of truth; so that he will not obey his motions, and will not be led nor guided by him; but a man may oppose the truth, and yet do it ignorantly; therefore,

Thirdly, It must be the known truth that he opposeth; he must be once enlightned: But you must know, that it is not only a notional knowledge, and humane learning, he may know much of God, and of his will in the letter of the word, and yet not be capable of committing this unpardonable sin: but he must be so far enlightned, as to see the evil that is in sin, and the excellency of Christ; he must tast of the heavenly

heavenly gift, and be made partaker of the Holy Ghost nd taſte of the good word of God, and the powers of the world to come; and by the blood of the cove- nant, which he counts as an unholy thing, he is in part anctified and cleanſed from many Sins, he muſt have ſweet communion with God in his word and ſacrament he muſt have ſome taſte of the love and favour of God and comforts of his ſpirit, and be refreſhed by it, and aſte of the joys of heaven, and have ſome fore-taſte of the happineſs of the world to come.

This is that light and knowledge that lays a Man pen to the committing of that unpardonable Sin: but et a man may ſin againſt this light and experimen- al knowledge, and yet do it through the weakneſs of the fleſh, or through ſome violent temptation, as *eter* did when he denied Chriſt; therefore,

Fourthly, He muſt oppoſe the known truth wilfully, e muſt wilfully fall away after he hath received the knowledge of the truth; other Sins are committed through infirmity, but this Sin is wilful; the will is the chief actor in it; and to compleat and make up this unpardonable ſin, there is,

Fifthly, Malice in the heart; without this, this ſin cannot be committed; it muſt be a malicious oppoſing of the known truth; that is, when a Man being once enlightned, and taſted of the heavenly gift, and the good word of God, and have been made partakers of the *Holy Ghoſt*, and have had ſome ſweet reliſh and foretaſte of heaven, he comes at laſt to take a diſlike, and to hate the holy ways of God, and maliciouſly oppoſe and perſecute them, and to die in deſpite to the Spirit of Grace, crucifying afreſh the Son of God, and putting him to open ſhame.

Now a man having gone thus far, he comes in the laſt place to be an apoſtate; for thus to oppoſe thus wilfully and maliciouſly to oppoſe the known truth is always joyned with, ſmall and total apoſtait; and

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he that is ſo far enlightned, as to ſee the evil of ſin and the excellency of Chriſt and holineſs, and beer made partakers of the Holy Ghoſt, of his graces and comforts, and taſteth of God's love and favour in Jeſus Chriſt, and has ſome fore-taſte of the joys of the world to come: now for ſuch a one wilfully, ſpitefully, and maliciouſly to fall away, he ſo falls, as never to riſe more: It is true, the children of God fall, and that often, and yet riſe again; but when they fall through weakneſs of infirmity, and not wilfully and maliciouſly but theſe wicked wretches fall wilfully and maliciouſly and ſo fall finally. Againſt ſuch the door of mercy is ever ſhut; concerning ſuch St. *Peter* ſaith, *It had been better for them not to have known the way of righteouſneſs, then after they have known, to turn from the holy commandments delivered unto them.* But it happened unto them according to the true Proverb, *The dog is turned to his vomit again; and the ſow that was waſhed, to her wallowing in the mire,* 2 Pet. 2. 21, 22. There is ſuch another dreadful place of Scripture againſt theſe kind of apoſtates; that is, *Heb.* 10. 26. *For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a fearful looking for of judgment and fiery indignation.* Thus I have given you five ſteps, as ſo many links in a chain, all which make up the unpardonable ſin againſt the Holy Ghoſt. It is a wilful and malicious oppoſing of the known truth joyned with final apoſtacy. Thus I have ſhewed you to plain as I can, what this ſin unto death is. Now as proceed:

Secondly, The next thing to be conſidered, is, that all other ſins or blaſphemies whatſoever may be forgiven, be our ſins never ſo great and many, tho' we be the vileſt wretches that ever liv'd, yet there is hope of pardon upon repentance: *Manaſſes* was the vileſt ſinner that ever we read of, yet he repented and was pardoned: Alſo *Mary Magdalen* was the chief of ſinners

ners, for out of her came seven devils, yet because she loved much, much was forgiven her. A man may be a whoremonger, an adulterer, and work witch-craft, and deal with familiar spirits, and yet at last he may repent and be saved; and yet I have heard talk of some that are so fooliſh, as to take the ſin of fornication to be a ſin unpardonable; for from God's own words in the fourth commandment, *I the Lord thy God am a jealous God, viſiting the ſins of the father unto the third and fourth generation:* From whence they ſay, that children that are baſe-born are not ſaved, unto the third and fourth generation. But this is a moſt erroneous interpretation of God's word, it is them that hate him, and continue hating of him, that he will viſit their iniquities upon; for fornicators and adulterers themſelves may repent and be ſaved, much more the children who knew nothing, nor could help nothing: For Chriſt with his own mouth tells the Scribes and Phariſes, *Mat.* 21. 13. that the Publicans and Harlots ſhall enter into the kingdom of God before them; for there is no ſin but is pardonable, except the ſin againſt the Holy Ghoſt. But,

Thirdly, The ſin againſt the Holy Ghoſt is alone the ſin unto death, that is, a ſin unpardonable, neve to be forgiven, neither in this world, nor in the world to come: Not becauſe the merits of Chriſt is not ſufficient to pardon it, for this ſin, as well as for all other ſins, are but finite, whereas the merits of Chriſt are infinite.

Object. *But what is the reaſon then that this ſin cannot be forgiven?*

Anſw. This queſtion brings me to the fourth thing conſiderable; do but mind me a little, and I will as plain and as clear as I can, tell you what the reaſon is:

The reaſon ariſes from the nature of this ſin, for this ſin, by whomſoever it is committed, burdens the heart, and ſears the conſcience, ſo that there is no

place

place for repentance to be wrought, neither for that nor any other ſin. This ſin is called the ſin againſt the Holy Ghoſt; not becauſe it is a ſin againſt the perſon of the Holy Ghoſt, for ſo is all ſin againſt his perſon, but it is called the ſin againſt the Holy Ghoſt, becauſe it is againſt the office and work of the Holy Ghoſt. Now every one of the three Perſons have their particular work: the work of the Father is to create; the work of the Son is to redeem loſt ſinners; and the work of the Holy Ghoſt is to enligthen, convince, ſanctifie, and convert them: Now a man committing this unpardonable ſin againſt the Holy Ghoſt, rejects all this work of the Spirit. Now for a man to be throughly enlightned by the Holy Ghoſt, that he comes to know the evil of ſin, and of his loſt and undone condition without Chriſt, and that none but the merits of Chriſt can ſave him, then for him wilfully and maliciouſly to oppoſe him, and the work of his Spirit, and will not be beholding to him for ſalvation, now for ſuch a one to be forgiven, is utterly impoſſible.

Object. *But why is it impoſſible? Nothing is Impoſſible with God.*

Anſwer. Nothing is impoſſible with God that does not imploy a contradiction; but for God to forgive ſin committed againſt the Holy Ghoſt imploys a contradiction: For how can he have pardon given him, that utterly rejects it? As for inſtance: A man through ignorance may deny Chriſt, and maliciouſly fall from the profeſſion of the truth, into all kind of wickedneſs, as did Saint *Paul*, and the *Jews* that crucified Chriſt: and yet not falling againſt light and knowledge, there is room for the Holy Ghoſt to work upon him to enlighten him, and to convince him of his folly, and ſo makes way for converſion. And beſides, a Man, after he hath been enlightned, and it falls back, through infirmity and the weakneſs of

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the flesh, as *Peter* did, and doth not fall wilfully and maliciously, then the Holy Ghost may work upon him, and renew him again, and work in him a deep sorrow for abusing so much love and mercy, and so carry on his good work unto salvation. But for a man when he is once enlightned by the Holy Ghost, and has had some taste of God's love and savour, and some foretaste of the joys of heaven, and then at last utterly opposing this illuminating work of the Spirit, and wilfully and maliciously to fall away, and so to reject the spirits renewing work: Alas! then the Holy Ghost has done, he has nothing more that he can work in him; for this wretched creature has utterly rejected him, his enlightning work, his convincing work, his sanctifying work, he has utterly rejected Christ's pardon, heaven and all. Now his poor wretch is past all hopes of mercy, all hopes of pardon; nay, for such a one we are forbidden to pray, as you see in the verse whereof my Text is a part. Now Christ prayed for them that maliciously crucified him, *Luke* 23.34. *Saying, Father forgive them, for they know not what they did.* Alas! they knew not what they were doing for had they knew it, they would not have crucified the Lord of Glory, 1 *Corinth.* 2. 8. But if they had known, and yet crucified him, Christ would not have spent his breath to pray for them; for it would have been utterly in vain; for when a man has committed this unpardonable sin, all the prayers of heaven, nor earth, can do him no good; for as the text saith, *There is a sin unto death.*

I shall conclude all with a few words of Application, and I will be as short as possible, because this discourse will be too large for so small a Book. Here is, first, a word of comfort. Secondly, A word of counsel.

First, A word of Comfort: It may be with reading and hearing of this terrible discourse, your hearts begin to ake with fear that you have committed this unpardonable sin; but I think I have sufficiently prove to

you

you what it is; and I tell you again, that there are but few that ever commit it; nay, there are millions in hell tormented in hell, yet never committed this sin: nay further, an ignorant protestant may through weakness, and out of a slavish fear, turn papist, and renounce his profession, and yet not commit this unpardonable sin against the Holy Ghost: for doing it out of ignorance and infirmity, there may be matter left for the Holy Ghost to work upon, whereby he may yet be converted and saved. Consider this also, if you are afraid that you have committed it, and wish that you had not committed it if it were to do again, then that is a true sign that you have not committed it.

Secondly, I must conclude also with a word of Counsel: First, Watch very deligently against all sin; but above all take especial heed of those sins that come near to the sin against the Holy Ghost; and they are these, hypocrisie, taking only the outward profession of religion, and so dissembling and mocking of God; sinning wilfully against conviction of conscience, and against great light and knowledge; sinning presumptiously, and with an high hand: these sins, tho' none of them are the direct sin against the Holy Ghost, yet they will come very near to it; therefore take especial heed of them, least they in time should bring you to the committing of that unpardonable sin. And,

Lastly, Labour to be sincere in religion, and by a true faith, ingraft yourselves into Christ; for they that be with Christ can never commit this unpardonable sin. For know this, that amongst all the sins committed by fallen mankind, there is one sin, *that is a sin unto death* which is the unpardonable sin against the Holy Ghost which whosoever commits it, hath no forgiveness, neither in this world nor in the world to come.

Consider what has been said, and the Lord give you understanding.

FINIS.